
A
COLLECTION
OF
PAPERS,

Lately printed in the

DAILY ADVERTISER.

Periodical Publications. — London. —

1st Daily Advertiser

COLLECTION

OF

PAPER



Recently printed in the

DAILY ADVERTISER.

5

A

COLLECTION OF PAPERS,

Lately printed in the
DAILY ADVERTISER.

CONTAINING,

- | | |
|---|--|
| <p>I. A Letter from the Rev. Mr. <i>Whitefield</i> to a Friend in <i>London</i>, dated at <i>New-Brunswick</i> in <i>New-Jersey</i>, April 27, 1740.</p> <p>II. A Letter from the Rev. Mr. <i>Whitefield</i>, to the Inhabitants of <i>Maryland</i>, <i>Virginia</i>, <i>North</i> and <i>South-Carolina</i>.</p> <p>III. A Letter from the Rev. Mr. <i>Whitefield</i> to a Friend in <i>London</i>; shewing the fundamental Error of a Book called <i>The whole Duty of Man</i>.</p> <p>IV. A Letter from the Rev. Mr.</p> | <p><i>Whitefield</i>, at <i>Georgia</i>, to a Friend in <i>London</i>, wherein he vindicates his asserting, <i>That Archbishop Tillotson knew no more of true Christianity than Mahomet</i>.</p> <p>V. A second Letter on the same Subject.</p> <p>VI. Some Observations on the Rev. Mr. <i>Whitefield</i> and his Opposers.</p> <p>VII. The Manner of the Childrens spending their Time at the <i>Orphan-House</i> in <i>Georgia</i>.</p> |
|---|--|

To which is added,

A LETTER to Mr. *William Seward* from Mr. *Joseph Periam*, who was last Year taken out of *Bethlehem Hospital*, lately published in the *London Daily Post*.

L O N D O N:

Printed. And Sold by the Bookellers in Town
and Country. M.DCC.XL.
[Price Sixpence.]

COLLECTION

P A R S



Lately printed in the

DAILY ADVERTISER.

CONTAINING

- | | |
|---|---|
| <p>I. A Letter from the Rev. Mr. ...
 II. A Letter from the Rev. Mr. ...
 III. A Letter from the Rev. Mr. ...
 IV. A Letter from the Rev. Mr. ...
 V. A Letter from the Rev. Mr. ...
 VI. A Letter from the Rev. Mr. ...
 VII. A Letter from the Rev. Mr. ...
 VIII. A Letter from the Rev. Mr. ...</p> | <p>I. A Letter from the Rev. Mr. ...
 II. A Letter from the Rev. Mr. ...
 III. A Letter from the Rev. Mr. ...
 IV. A Letter from the Rev. Mr. ...
 V. A Letter from the Rev. Mr. ...
 VI. A Letter from the Rev. Mr. ...
 VII. A Letter from the Rev. Mr. ...
 VIII. A Letter from the Rev. Mr. ...</p> |
|---|---|

of which is added.

A LETTER to Mr. William ...
 Mr. John ... who was ...
 out of ...
 the ...

L O N D O N

Printed and Sold by the Booksellers in Town
 and Country, M.DCCC.XL.
 [Price 3s. 6d.]

A
COLLECTION
OF
PAPERS, &c.

A Letter from the Reverend Mr. GEORGE WHITEFIELD to a Friend in London, dated at New-Brunswick in New-Jersey, April 27. 1740.

My Dear Friend,

BLESSED be God, I can send you *glad Tidings of great Joy*—Our Lord Jesus is *getting himself the Victory* in these Parts—The *Orphan-house* Affairs go forward beyond Expectation—I have upwards of forty Children now in my House at *Savannah*, near seventy Persons in Family, and upwards of a hundred to provide for every Day—As yet we want for nothing—The great Householder of Mankind *gives us all Things richly to enjoy*, and I am persuaded will provide for us whilst we trust in him—I had rather *live by Faith, and depend on God* for the Support of my present great and yet encreasing Family, than to have the largest *visible Fund* in the Universe—About five Weeks ago the Lord stirred up the *Charlestown* People to contribute upwards of *Seventy Pounds Sterling* towards the Support of my little ones—A *glorious Work* was also begun in the Hearts of the Inhabitants,

B

tants, and many were brought to cry out—*What shall we do to be saved?* A fortnight ago, after a short Passage of ten Days, I landed in *Pensylvania*, and have had the Pleasure of seeing and hearing that my poor Endeavours for *promoting Christ's Kingdom when here last, were not altogether in vain in the Lord*—I cannot well tell you how many have come to me labouring under the deepest *Convictions*, and seemingly truly desirous of *finding Rest in Jesus Christ*,—Several have actually *received him into their Hearts by Faith*, and have not only *Righteousness and Peace*, but also *Joy in the Holy Ghost*; in short, *the Word has run and been much glorified*, and many *Negroes* also are in a fair Way of being *brought home to God*—In my publick Discourses I have freely offered the Lord Jesus to them, if they will believe on him, and have actually taken up 5000 Acres of very good Land, in order to erect a School for the Education and Maintenance of all such *Negroes*, whether young or old, that shall be sent unto me—Young ones I intend to buy, and do not despair of seeing a Room full of that *despised Generation* in a short Time making Melody with Grace in their Hearts unto the Lord—Here also my dear *English Friends*, if *Persecution* should come upon them, because of the Word, may find a Refuge from the Storm—The Land is good, and will yield a great Increase, and all may here worship God in their own Way—Many apply to me to have a Lot amongst us, but I defer giving them a positive Answer till it shall please God to bring me back again from *England*, In the mean while I have ordered a House to be built, and some Land to be cultivated—If any of my Friends will be pleased to contribute towards carrying on the School for the poor *Negroes*, the Bearer of this, my dear Brother Seward, will bring it with him to *Georgia*.—He comes to fetch a Fellow Labourer to supply my Place during my Absence—If he succeeds, you may expect to see me, God willing, the Beginning of next Year, if not, I shall continue in *America*—For an effectual Door is opened for preaching the everlasting Gospel, and I daily receive fresh and most importunate

Coun-



Countries round about. God is pleased to give a great Blessing to my *printed Sermons*—They are now in the Hands of thousands in these Parts, and are a *Means of enlightening and building up many in their most holy Faith*—Since such an effectual Door is opened for preaching the Gospel, you will not be surprized if I acquaint you, *there are many Adversaries*—But alas! what are they? *covetous, proud Boasters, self-willed Blasphemers, having a Form of Godliness, but denying the Power thereof*—From such I am commanded to turn away—For if I pleased such Men, I should not be the *Servant of Jesus Christ*—What most of all grieves them is my two Letters against *Archbishop Tillotson*; the first you have already, the last I now send you. I believe his Favourers will find it difficult to answer the Extract taken out of Dr. *Edwards*.—God knows my Heart, I abhor Controversy and Disputation, but *my Master's Glory* now calls me to be more explicite than I have been yet.—Blessed be his Name, many who before were *blinded* by that great Man, now see; and one of my *Savannah* Parishioners, once a great Favourer of the *Archbishop*, and a moral Man, being lately *awakened*, sent me seventeen Volumes of the *Archbishop's Sermons*, to be disposed of as I pleased. I pray God in like Manner to *enlighten* all others: For I am verily persuaded, whenever a Soul is *truly converted to God*, it can no more bear the Writings of *Archbishop Tillotson*, than those could bear to read the *Books of curious Arts, who brought and burnt them when converted by the Apostles*.—The one is as great *Poison* as the other.—And if I do no other good, I shall prevent our *younger Clergy* making so free with the *Archbishop*, as usually they do; for now People begin to search his Writings, they will be in more Danger of being detected, if they deliver the *Archbishop's Sermons* instead of their own Compositions from the Pulpit.—The *Clergy*, I find, are most offended at me.—The *Commissary of Philadelphia* having gotten a little stronger Party than when I was here last, has now thrown off the Mask, denied me the Pulpit, and last Sunday preached up an *Historical Faith, and Justification*

by Works.—But People only flock the more.—The Power of God is more visible than ever in our *Assemblies*, and more and more are convinced that I *preach the Doctrine of Jesus Christ*.—The bigotted *Self-righteous Quakers* now also begin to spit out a little of the Venom of the Serpent. They cannot bear the Doctrine of *Original Sin*, and of an *Imputed Righteousness*, as the Cause of our Acceptance with God.—One of their Head Teachers calls *Original Sin*, *Original Nonsense*; and several have been to me under Apprehensions of being thrust out of their *Synagogues* for owning and confessing the Truths I preach—I have not yet met with much Opposition from the *Dissenters*: But when I come to tell many of them, *Ministers*, as well as *People*, that they hold the Truth in *Unrighteousness*; that they talk and preach of *Justifying Faith*, but never truly felt it in their Hearts, as I am persuaded Numbers of them have not, then they, no doubt, will shoot out their *Arrows*, even bitter Words.—But I am not to have Respect to Persons or Parties.—I would preach the Truth as it is in Jesus, and as I love all that love Him, so I must reprove all that do not walk worthy of the holy Vocation wherewith they are called.—God has now brought me to *New-Brunswick*, where I am blessed with the Conversation of Mr. *Gilbert Tennant*, mentioned in my last *Journal*. Indeed he is a good Soldier of Jesus Christ, and God is pleased in a wonderful Manner to own both him and his Brethren.—The Congregations where they have preached have been surprizingly convicted and melted down; they are unwearied in doing good, and go out, as I do, into the *Highways and Hedges* to compel poor Sinners to come in.—Yesterday also I have heard of two Ministers in *Long-Island* near *New-York*, who have had large Communications from God, and have been instrumental in bringing many Souls to Christ.—Several other Ministers also have been much quickened; and one who had been a Preacher for some Time, ingenuously confessed to his Congregation, that he had been deceiving himself and them, and desired those who had the Gift of Prayer to intercede in his Behalf. He is now under

deep

deep Convictions, and I believe will come out by and by, and powerfully preach the Gospel of Jesus Christ.—But I must away, the People are waiting for a *Spiritual Meal*, they fly to the *Doctrine as Doves to the Windows*, and I trust the Lord is now *reviving his Work in the midst of the Years*. With great Difficulty I have redeemed Time to send you these few Lines. Particulars you may expect in my next *Journal*. I hope you and the rest of my dear Friends continue to pray for me, for I believe *never was so weak a Wretch sent on such an important Errand*.—But *when I am weak then am I strong*. My Bodily Strength, by frequent journeying, and continued speaking, sometimes fails me, but the Lord quickens me above Measure, and *strengthens me mightily with his Power in the Inner Man*.—The more I am opposed, the more Joy I feel; and the first Fruits of God's Spirit, which he has imparted to my Soul, are so sweet, that I almost with Impatience wait till I reap a full Harvest in the Fruition of my God.—By his Leave, in a Fortnight I return back to *Georgia*, and visit *New England* at the latter End of the Year.—Continue, I beseech you, to intercede for me, and rest satisfied that both you and my other *English Friends* are always remembered by

Your affectionate Friend and Servant in Christ,

GEORGE WHITEFIELD.

L E T T E R II.

To the Inhabitants of Maryland, Virginia, North and South-Carolina.

AS I lately passed through your Provinces in my Way hither, I was sensibly touched with a Fellow-feeling of the Miseries of the poor Negroes. Could I have preached more frequently amongst you, I should have

have delivered my Thoughts in my publick Discourses; but as my Business here required me to stop as little as possible on the Road, I have no other Way to discharge the Concern which at present lies upon my Heart, than by sending you this Letter : How you will receive it I know not; whether you will accept it in Love, or be offended with me, as the Master of the Damsel was with *Paul*, for casting the Evil Spirit out of her, when he saw the Hope of his Gain was gone; I am uncertain. Whatever be the Event, I must inform you in the Meekness and Gentleness of *Christ*, that I think God has a Quarrel with you for your Abuse of and Cruelty to the poor Negroes. Whether it be lawful for Christians to buy Slaves, and thereby encourage the Nations from whom they are bought, to be at perpetual War with each other, I shall not take upon me to determine; sure I am, it is sinful, when bought, to use them as bad, nay worse, than as though they were Brutes; and whatever particular Exceptions there may be (as I would charitably hope there are some) I fear the Generality of you that own Negroes, are liable to such a Charge; for your Slaves, I believe, work as hard, if not harder than the Horses whereon you ride.

These after they have done their Work, are fed and taken proper Care of; but many Negroes when wearied with Labour in your Plantations, have been obliged to grind their own Corn after they return home.

Your Dogs are caressed and fondled at your Tables: But your Slaves, who are frequently stiled Dogs or Beasts, have not an equal Privilege. They are scarce permitted to pick up the Crumbs which fall from their Masters Tables. Nay, some, as I have been informed by an Eye-Witness, have been, upon the most trifling Provocation, cut with Knives, and had Forks thrown into their Flesh. Not to mention what Numbers have been given up to the inhuman Usage of cruel Task-Masters, who by their unrelenting Scourges have ploughed upon their Backs, and made long Furrows, and at length brought them even to Death itself.

'Tis

'Tis true, I hope there are but few such Monsters of Barbarity suffered to subsist amongst you. Some, I hear, have been lately executed in *Virginia* for killing Slaves; and the Laws are very severe against such who at any Time murder them.

And perhaps it might be better for the poor Creatures themselves, to be hurried out of Life, than to be made so miserable, as they generally are in it. And indeed, considering what Usage they commonly meet with, I have wondered, that we have not more Instances of Self-Murder among the Negroes, or that they have not more frequently rose up in Arms against their Owners. *Virginia* has once, and *Charles-Town* more than once been threatened in this Way.

And though I heartily pray God they may never be permitted to get the Upper-Hand; yet should such a Thing be permitted by Providence, all good Men must acknowledge the Judgment would be just.—For is it not the highest Ingratitude, as well as Cruelty, not to let your poor Slaves enjoy some Fruits of their Labour?

When passing along, I have viewed your Plantations cleared and cultivated, many spacious Houses built, and the Owners of them faring sumptuously every Day, my Blood has frequently almost run cold within me, to consider how many of your Slaves had neither convenient Food to eat, or proper Raiment to put on, notwithstanding most of the Comforts you enjoy were solely owing to their indefatigable Labours.—The Scripture says, *Thou shalt not muzzle the Ox that treadeth out the Corn.* Does God take Care of Oxen? And will he not take Care of the Negroes also? Undoubtedly he will.—Go to now, ye rich Men, weep and howl for your Miseries that shall come upon you! Behold the Provision of the poor Negroes, which have reaped down your Fields, which is by you denied them, crieth; and the Cries of them which reaped, are entered into the Ears of the Lord of *Sabaoth*! We have a remarkable Instance of God's taking Cognizance of, and avenging the Quarrel of poor Slaves, 2 *Sam.* xxi. 1.

Then

Then there was a Famine in the Days of David, three Years, Year after Year; and David enquired of the Lord. And the Lord answered, it is for Saul and his bloody House, because he slew the Gibeonites.—Two Things are here very remarkable.—First, that these *Gibeonites* were only *Hewers of Wood* and *Drawers of Water*, or in other Words, *Slaves* like yours. Secondly, That this *Plague* was sent by *God* many Years after the *Injury*, the Cause of the *Plague*, was committed.—And for what *End* was this and such like Examples recorded in *Holy Scripture*? Without Doubt, for our *Learning*, upon whom the *Ends* of the *World* are come.—For *God* is the same to *Day* as he was *Yesterday*, and will continue the same forever. He does not reject the *Prayer* of the *Poor* and *Destitute*, nor disregard the *Cry* of the meanest *Negroes*! The *Blood* of them spilt for these many Years in your respective *Provinces*, will ascend up to *Heaven* against you. I wish I could say, it would speak better Things than the *Blood* of *Abel*. But this is not all—*Enslaving* or *misusing* their *Bodies* would, comparatively speaking, be an *inconsiderable Evil*, was proper *Care* taken of their *Souls*. But I have great *Reason* to believe, that most of you, on *Purpose*, keep your *Negroes* ignorant of *Christianity*; or otherwise, why are they permitted through your *Provinces*, openly to *prophane* the *Lord's Day*, by their *Dancing*, *Piping*, and such like? I know the general *Pre-tence* for this *Neglect* of their *Souls* is, that teaching them *Christianity* would make them *proud*, and consequently *unwilling* to submit to *Slavery*: But what a dreadful *Reflection* is this on your *Holy Religion*? What *blasphemous Notions* must those that make such an *Objection* have of the *Precepts* of *Christianity*? Do you find any one *Command* in the *Gospel*, that has the least *Tendency* to make *People* forget their *relative Duties*? Do you not read that *Servants*, and as many as are under the *Yoke* of *Bondage*, are required to be *subject*, in all *lawful Things*, to their *Masters*; and that not only to the *Good* and *Gentle*, but
also

also to the Froward ? Nay, may I not appeal to your own Hearts, whether deviating from the Laws of *Jesus Christ*, is not the Cause of all the Evils and Miseries Mankind now universally groan under, and of all the Vices we find both in ourselves and others ? Certainly it is.—And therefore, the Reason why Servants generally prove so bad is, because so little Care is taken to breed them up in the Nurture and Admonition of the Lord.—But some will be so bold perhaps as to reply, *That a few of the Negroes have been taught Christianity, and, notwithstanding, have been remarkably worse than others.* But what Christianity were they taught ? They were baptized, and taught to read and write : And this they may do, and much more, and yet be far from the Kingdom of God ; for there is a vast Difference between civilizing and christianizing a Negroe. A black as well as a white Man may be civilized by outward Restraints, and afterwards break through those Restraints again. But I challenge the whole World to produce a single Instance of a Negroe's being made a thorough Christian, and thereby a worse Servant. It cannot be—But farther, if teaching Slaves Christianity has such a bad Influence upon their Lives, why are you generally desirous of having your Children taught ? Think you they are any way better by Nature than the poor Negroes ? No, in no wise. Blacks are just as much, and no more, conceived and born in Sin, as White Men are. Both, if born and bred up here, I am persuaded, are naturally capable of the same Improvement.—And as for the grown Negroes, I am apt to think, whenever the Gospel is preached with Power amongst them, that many will be brought effectually home to God. Your present and past bad Usage of them, however ill-designed, may thus far do them good, as to break their Wills, increase the Sense of their natural Misery, and consequently better dispose their Minds to accept the Redemption wrought out for them, by the Death and Obedience of *Jesus Christ*. God has, not long since, been pleased to make some

[10]
of the Negroes in *New-England* Vessels of Mercy; and some of them, I hear, have been brought to cry out, *What shall we do to be saved?* in the Province of *Pensylvania*. Doubtless there is a Time, when the Fulness of the *Gentiles* will come in: And then I believe, if not before, these despised Slaves will find the Gospel of *Christ* to be the Power of God to their Salvation, as well as we.—But I know all Arguments to prove the Necessity of taking Care of your Negroes Souls, though never so conclusive, will prove ineffectual, till you are convinced of the Necessity of securing the Salvation of your own. That you yourselves are not effectually convinced of this, I think is too notorious to want Evidence.—A general Deadness as to divine Things, and not to say a general Prophane-ness, is discernible both in Pastors and People.

Most of you are without any teaching Priest.—And whatever Quantity of Rum there may be, yet I fear but very few Bibles are annually imported into your different Provinces.—God has already begun to visit for this as well as for other wicked Things.—For near this two Years last past, he has been in a remarkable Manner contending with the People of *South-Carolina*. Their Houses have been depopulated with the Small Pox and Fever, and their own Slaves have rose up in Arms against them.—These Judgments are undoubtedly sent abroad, not only that the Inhabitants of that, but of other Provinces, should learn Righteousness; And unless you all repent, you all must in like Manner expect to perish.—God first generally corrects us with Whips; if that will not do, he must chastize us with Scorpions. A foreign Enemy is now threatening to invade you, and nothing will more provoke God, to give you up as a Prey into their Teeth, than Impenitence and Unbelief.—Let these be removed, and the Sons of Violence shall not be able to hurt you:—No; your Oxen shall be strong to labour; there shall be no Decay of your People by epidemical Sicknes; no leading away into Captivity from abroad, and no Complaining in your Streets at home:—Your Sons shall grow up as young Plants,

Plants, and your Daughters be as the polished Corners of the Temple ; and to sum up all Blessings in one,—Then shall the LORD be your GOD.—That you may be the People who are in such a happy Case, is the earnest Prayer of

Savannah, Jan. 23.
1739-40.

Your sincere Well-Wisher

and Servant in Christ,

G. WHITEFIELD.

LETTER III.

A Letter from the Reverend Mr. George Whitefield to a Friend in London ; shewing the fundamental Error of a Book intituled THE WHOLE DUTY OF MAN.

My Dear Friend,

SINCE it has pleased God to give me a true Knowledge of the Doctrines of Grace, I have frequently thought, that next to the falling away of the Clergy from the Principles of the Reformation, the Books which are in our Church, founded on the *Arminian* Scheme, have been the chief Cause why so many of our own Communion in particular have built their Hopes of Salvation on a false Bottom. The Authors not only led the People Captive in their own Life-time, but also after Death, like *Simon Magnus*, for a long Season have bewitched the People with their Sorceries ; I mean, their seemingly devout, but at the Bottom antichristian Compositions. The only Way therefore to open Peoples Eyes, I think, is this ;

to shew them that the Writings which for some Years past have been so much admired, are directly contrary to the Gospel of *Jesus Christ*. For this Reason I thought it my Duty to bear a publick Testimony against the Writings of Archbishop *Tillotson*; and upon the same Account think it my Duty to point out the Fundamental Error of an Author, as much admired and read by the more common, as the Archbishop by the more learned and polite sort of People. I know you are impatient to know who this can be: If you will promise me not to be angry, I'll tell you; it is that much admired Book called, *The whole Duty of Man*. Methinks I see you surprized at the very mentioning of it; but remember I desired you not to be angry; and if you will throw aside Prejudice, and are sincerely desirous to know and do the Divine Will, I am persuaded we shall both be of one Mind concerning this Book before you lay this Letter down out of your Hands. But before I shew you its Errors, to convince you of my Impartiality, I confess that the Devotions of that Book were once of Service to me, and I believe have been useful to many others. The Book in general is calculated to civilize, but I am persuaded it never was a Means of converting a single Soul. I have just been looking over the Index and general Titles at the End of it, and cannot find the Word *Regeneration* so much as once mentioned; and indeed the whole Treatise is built on such a false Foundation, as not only proves the Author to be no real Christian at Heart, but also that he had not so much as a Head Knowledge of the true Gospel of *Jesus Christ*.

To prove this, I need only refer you to Part of the Preface, of the Necessity of caring for the Soul, 17th Paragraph; wherein the Author, writing of the second Covenant, speaks thus: "This second Covenant (says he) was made with *Adam*, and us in him, presently after his Fall, and is briefly contained in these Words, *Gen. iii. 15.* where God declares, *That the Seed of the Woman should break the Ser-*
"pen's

“ *pent’s Head*; and this was made up, as the first was,
 “ of some Mercies to be afforded by God, and some
 “ Duties to be performed by us.” Who that is any
 ways enlightened, cannot but see the false Divinity and
 fundamental Error of this Passage? For how can it
 be proved that the second Covenant was made with
Adam, or that God ever entered into any Covenant at
 all with Man after he had broken the first? It is true,
 God the Father did enter into a Covenant, and that
 from all Eternity, with the second *Adam*, the God-
 Man *Christ Jesus* in our Stead; but it cannot be proved
 that he made any second Covenant at all with *Adam*
 himself, or any of his Posterity. But, says our Au-
 thor, “ He did make a second Covenant with *Adam*,
 “ and us in him, presently after his Fall, and it is
 “ briefly contained in these Words, *Gen. iii. 15.* where
 “ God declares, *That the Seed of the Woman should*
 “ *bruise the Serpent’s Head.*” But I would ask,
 where any Covenant is contained in these Words,
 and how it is “ made up, as the first was, of
 “ some Mercies to be afforded by God, and some
 “ Duties to be performed by us?” Here is a free
 Gift and Promise of Salvation made to *Adam*, but
 no Covenant: Here is not a Word of any Conditions
 mentioned: No, it was the free Gift of God in *Christ*.
Adam was now in a State of Condemnation: He was
 so far from being desirous of entering into a Covenant
 with, that he fled from God; and was not so much as
 truly convinced of his Sin, as will evidently appear
 from the Context: For both he and his Wife laid
 the Fault not upon themselves, but on one another,
 and on the Serpent. *The Woman which thou gavest*
me, (therein tacitly reflecting upon God for giving
 him the Woman) *she gave me,* says *Adam*, *and I did*
eat; The Serpent beguiled me, says the Woman, *and*
I did eat. Here appears no true Sense of Sin at all:
 And to shew they had no Notion of a Saviour, we are
 told they sewed Fig-Leaves together, instead of ap-
 plying to God, to cover their Nakedness; and after-
 wards

wards fled from God, when they knew the Voice of the Lord God, walking among the Trees of the Garden. Here then opens that Mystery of Godliness, God manifested in the Flesh. Notwithstanding our first Parents had broken the Covenant, and had their Hearts hardened, yet out of the Riches of his free Grace, God had provided a Remedy from all Eternity, and now reveals it in Time. *The Seed of the Woman, i. e. Jesus Christ*, who in all Probability was spiritually conceived that Instant in the Heart of *Eve*, shall bruise *the Serpent's Head, i. e.* by his Obedience and Death shall satisfy Divine Justice, fulfil the Moral Law in Man's Stead, and thereby deliver him from the Power of the Devil. Here are no Terms mentioned on Man's Part at all. And supposing there had been a Covenant made with Man, "and it had been made
 " up, as the first was, of some Mercies to be afford-
 " ed by God, and some Duties to be performed by us," alas! we are of all Creatures most miserable; for then we are not under Grace, but under the Law: And if *Adam* could not keep the first Covenant, tho' in perfect Innocence, how can we, who hate God by Nature, and whose Thoughts are only Evil continually, keep a second like unto it? Is not this putting Man into a most unhappy Condition, and making his poor imperfect Obedience the Cause why *Jesus Christ* is merciful unto him? And if so, how is Boasting excluded in the great Work of our Redemption, as the Scriptures every where affirm? And how can eternal Life be the free Gift of God through *Jesus Christ* our Lord? But this is agreeable enough to the Divinity of this Author, who, in the 21st Paragraph of this Preface, says, "The third Thing *Christ* was to do
 " for us, was to enable us, or give us Strength, to
 " do what he requires of us. This he doth, first,
 " by taking off from the Hardness of the Law given
 " to *Adam*, which was never to commit the least Sin
 " upon Pain of Damnation, and requiring of us only
 " an holy and hearty Endeavour to do what we are
 " able; and where we fail, accepting of sincere Re-
 " pentance".

“penitance.” Now I would fain know where God has taken off the Hardness of the Law given to *Adam* ? And required of us only an holy and hearty Endeavour to do what we are able, and where we fail, accepting of our sincere Repentance ? This is all as false as God is true : The whole Law is as much in Force against us as it was against *Adam*, before we are found in *Christ* : God has been so far from taking off from the Hardness of the Law given to *Adam*, that *Jesus Christ* declares, that he came not to destroy, but to fulfil it ; And till convinced of the Obligations we lie under to obey the whole moral Law in Thought, Word, and Deed, how can we see the Necessity of the Righteousness of *Jesus Christ*. God’s Law was honourable ; *Jesus Christ* fulfilled it in our Stead ; and upon Account of that Righteousness imputed to us, and not on our hearty Endeavours, or Repentance, are we accepted by him. What is there in our hearty Endeavours, or Repentance, to recommend us to the Favour of God, or to render them worthy of being joined with the Righteousness of *Christ*, as though that was not sufficient of itself ? Our best Actions are but *splendida Peccata*, glittering Sins. “ I cannot
 “ pray, says the pious Bishop *Beveridge*, but I sin. I
 “ cannot hear or preach a Sermon, but I sin. I
 “ cannot give an Alms, or receive the Sacrament,
 “ but I sin ; nay, I cannot confess my Sins, but my
 “ very Confessions are still Aggravations of them ;
 “ my Repentings need to be repented of ; my Tears
 “ want washing, and the very Washing of my Tears
 “ needs still to be washed over again with the Blood
 “ of my Redeemer.” *Jesus Christ*, the Lord, is our whole Righteousness ; we are to go to him as poor Sinners, beg Salvation of him as his free Gift, and intreat him to give us a living Faith whereby that Righteousness may be applied to our Hearts ; and then the Faith, if true, will work by Love. This the Author of *The whole Duty of Man* was intirely ignorant of, otherwise he would not have laid such a Foundation : And if the Foundation be so bad,
 judge

judge you then how wretchedly weak the Superstructure must be. It would take up more Time than I can at present spare to point out all the Mistakes of the whole Book : I will only refer you to what this Author says about Recreations, *Sunday* 19. Sect. 7. wherein he seems not only to allow of Gaming, by saying, " If we play at any Game ;" but directs us when we do, to let the End of our doing it be *merely to recreate ourselves*. I thought the Glory of God, and not Self-pleasing, had been the Principle from which all Christians ought to act. I suppose from this Passage, a Man whom I reprov'd lately on the Road for gaming in the *Christmas* Holidays, ground-ed his Authority for so doing ; he told me, *The whole Duty of Man* said he might do so : And indeed, I believe, he is not the first by thousands who has been miserably deceived by this Book, and therefore I thought myself oblig'd to write this Letter : You may make what Use you will of it : I care not if the Contents are publish'd upon the House-top ; nay, I think it your Duty, if convinced yourself, to endeavour to convince others ; for there is no Hopes of bringing People to a right Knowledge of the Gospel, till their Favourite, tho' erroneous Authors, are discountenanced and laid aside. Before I see *England*, I hope I shall hear that my dear Friends in the Ministry, both in preaching and printing, have seconded my Testimony. Future Ages, as well as the present, will be much beholden to them for it. Their Declarations will stand as Records, that God did not leave himself without Witness, even in the worst of Times. Other Gospel Ministers will be much encouraged thereby, and thousands, nay ten thousands, preserv'd from Infection, which otherwise, perhaps, they may not be able to avoid. However, whether they second me or not, by the Help of my God, both abroad and at home, (if it be the Divine Will I should see *England* again) I will persevere in bearing a more explicate and particular Testimony against the false Writings of our admir'd Rabbies. Do you, and my other Friends,

watch

watch over me ; reprove me sharply whenever you perceive my Spirit any way embittered ; pray that I may be as meek as a Lamb, and as bold as a Lion ; and then whatever befalls me for speaking as I ought to speak, through Divine Grace, will be cheerfully submitted to by

Your affectionate Friend, and Servant in Christ,

G. WHITEFIELD.

LETTER IV.

From the Rev. Mr. Whitefield, at Georgia, to a Friend in London, wherein he vindicates his asserting, That Archbishop Tillotson knew no more of true Christianity than Mahomet.

Savannah, January 18, 1739-40.

My Dear Friend,

TH^O that Saying of the Psalmist, *Thou shalt answer for me, O Lord my God*, has generally been a Rule for my Conduct, in respect to my Adversaries ; yet when the Glory of God, and the Welfare of his People are concern'd, I think it my Duty to maintain whatever I have asserted in any of my Discourses, either publick or private.—My affirming *That Archbishop Tillotson knew no more of Christianity than Mahomet*, has been look'd upon as one of the most unjustifiable Expressions that ever proceeded out of my Mouth : For this I am not only look'd upon as a greater Monster than ever by my Enemies, but also have been secretly despised and censured by some, who, otherwise, were my Friends. Indeed, I dare not say this Expression came originally from me : No ; my dear and honoured Friend Mr. John Wesley, if I

D

mistake

mistake not, first spoke it in a private Society, when
 he was expounding Part of St. *Paul's* Epistle to the
Romans, and proving the Doctrine of Justification in
 the Sight of God by Faith alone, in Contradistinction
 to good Works. It is in this Particular (not to men-
 tion others) that I have and do now join Issue with my
 honoured Friend, and upon the maturest Deliberation,
 say again what I have often said before, *That Archbishop*
Tillotson knew no more about true Christianity than Ma-
homet.—Whatever high Opinion others might have of
 that great Man and his Works, I must confess he was
 never a Favourite of mine. My Sermon on *the Eter-*
nity of Hell Torments, was directly levelled against a
 Discourse of his on that Subject, before I left the Uni-
 versity : And since I came from thence, my Dislike
 of him has been much encreased, because I have ob-
 served all natural Men generally speak well of Arch-
 bishop *Tillotson's* Works.—And if we may judge of
 Men's Writings as well as themselves, by our Lord's
 Rule, we cannot but pronounce a Woe against those
 Books which natural Men generally speak of. Did
 he teach the Truth as it is in *Jesus*, Thousands, who
 now admire, would throw aside his Discourses as waste
 Paper.—But I would not lay all the Stress of my Ob-
 jections here.—Out of his own Writings will I prove
 my Assertion.—Any spiritual Man that reads them,
 may easily see that the Archbishop knew of no other
 than a bare historical Faith : And as to the Method of
 our Acceptance with God through *Jesus Christ*, and
 our Justification by Faith alone (which is the Doctrine
 of the Scripture and the Church of *England*) he cer-
 tainly was as ignorant thereof as *Mahomet* himself.—
 It would be endless to produce all the Passages out of
 his Sermons, that prove this ; I shall only refer every
 impartial Reader to Vol. II. Sermon 52d, 53d, 54th,
 55th, 56th. The Title of which runs thus.—“ On
 “ the Nature of Regeneration, and its Necessity, in
 “ order to our Justification and Salvation.” So that,
 according to this Title, His Grace intended to prove,
 that we must first be regenerated and sanctified, and
 then

then on Account of that Regeneration or Sanctification, that God will justify, *i. e.* acquit, accept, and reward us.—That I do not wrong the Archbishop, is plain from this Passage in *Sermon 52d, page 325, Folio.*

“ All that the Gospel requires as necessary to these
 “ Purposes (*i. e.* to Man’s Justification and Salvation)
 “ is that we perform the Conditions of the Gospel,
 “ that so we may be capable of being made Partakers
 “ of the Blessings of it.” And at the End of *Sermon 56*, which is the last on that Subject, and as the Summary of what he had before been delivering, He writes thus—“ You see then what it is that must re-
 “ commend us to the Favour of God. The real
 “ *Renovation* of our Hearts and Lives after the Image
 “ of him that created us, before ever we can hope
 “ to be restored to the Grace and Favour of God,
 “ or to be capable of the Reward of eternal Life:
 “ And what could God have done more reasonable,
 “ than to make those very Things the Terms
 “ of our Salvation, which are the necessary *Causes*
 “ and Means of it? How could he have dealt more
 “ mercifully and kindly with us, than to appoint that
 “ to be a Condition of our Happiness which is the
 “ only Qualification that can make us capable of it?”

Had *St. Paul* been alive and read this Passage, I am persuaded he would have pronounced an *ANATHEMA* against the Writer of it, as he did against the *Judaizing Teachers* in the Church of *Galatia*.—For what can be more contradictory to the Gospel of *Jesus Christ*? Here is not a Word mentioned about the all-sufficient, perfect, and everlasting Righteousness and Death of *Jesus Christ*, as being the sole Cause and Condition of our being accepted by the Father; no, our Sanctification which is the Effect and not the Cause of the Righteousness of *Christ* being imputed to us, is here as elsewhere represented as the sole Cause of our Justification and Salvation—So that our Righteousness which is but as filthy Rags, is here valued at so high a Price, as to be made to purchase, or which is the same, made the Cause of our enjoying *Christ*, and Heaven, and

eternal Happiness—And what is this but *Deism* refined? Nay, is not this worse than *Deism* on some Accounts? *Deists* act consistently however with themselves :—They deny *Christ*, and therefore deny his Righteousness : The Archbishop pretends to own *Christ*, and yet puts our Righteousness in the Place of his. Many I believe, do this, and yet know it not.—These are to be pitied and taught better.—But what can be said in Excuse for the Archbishop, who, if I mistake not, had Education amongst those who did truly preach *Christ*, and yet afterwards, in this and numberless other Passages of his Works, preached Doctrines as contrary to the Articles to which he subscribed as Darknes is contrary to Light.--And here I cannot but tax the Dissenters with acting very partially ; for they cannot but know how contrary the Doctrine the Archbishop taught, is to the Truth of the Gospel ; and yet, I fear, because the Archbishop was their Friend, and behaved with much Moderation towards them whilst he lived, therefore they have not spoken against his Tenets so explicitly as they ought.—If I wrong them, I ask them Pardon.—As for my own Part, I know not how to give flattering Titles ; nor would I have Respect to any Man's Person whatsoever, when speaking in the Cause of God—On the Contrary, I would choose to begin with the strongest and most approved Adversary first : For to confute such a one, is like *David's* slaying the *Goliath* of the *Philistines*. And though whoever takes upon him to make the first Attack upon such an Adversary, must be censured as that Stripling was, and his Zeal cried down, as proceeding from the Pride and Naughtiness of his Heart ; yet I am of *Luther's* Mind, *Rather let Heaven itself fail, than one Tittle of Truth perish*. The Rev. Mr. *Edwards* of *Cambridge*, that noble Champion for the Doctrines of Grace, I have been told, has treated the Archbishop with much more Severity. He was a Man of Letters, as well as Piety ; he was a Presbyter of the Church of *England*—I refer you to him—You, my Friend, are more noble than to be carried away with a fine Style, easy Language,

and

and Accuracy of Expression, when the Root of the Matter is wanting—Lay aside therefore all Prejudice—Search the Scriptures, and read our Articles, and pray to God for Illumination, and you will find all conspiring to confirm the Truth of what is now sent by

Your affectionate Friend and Servant,

G. WHITEFIELD.

LETTER V.

From the Rev. Mr. Whitefield, to a Friend in London, proving, That Archbishop Tillotson knew no more of True Christianity than Mahomet.

Savannah, March 28, 1740.

My Dear Friend,

IN my last, if you remember, I referred you to Dr. Edwards, late of Cambridge, in order to strengthen my Testimony against the Writings of Archbishop Tillotson. About a fortnight ago, being called by Providence to Charles-Town, a Book entituled, *The Preacher, shewing the Offices and Employments of those of that Character in the Church*, written by Doctor Edwards, was put into my Hands.—I here send you some Extracts out of him, and then judge you whether the Archbishop knew more of *true Christianity* than Mahomet.—I have carefully examined the Places referred to, and find the Doctor, in my Opinion, has not injured the Archbishop at all.

And first, hear what he says concerning the Archbishop's Opinion of Christianity in general. “It may be observed, (says Dr. Edwards. Page 75, 76, 77, 78,)

“ 78,) concerning one of the most eminent Pulpit-
 “ Orators (meaning the Archbishop) that whenever He
 “ comes to talk of the Christian Dispensation, He
 “ speaks of it very meanly and disparagingly : And
 “ when He hath Occasion to discourse of Christian
 “ Duties, properly so called, He either gives a very
 “ crude Account of them, or jumbles them with meer
 “ Acts of Morality.

“ *Folio, Vol. I. Page 258.*—He tells us, that *the*
 “ *Christian Religion hath hardly any Thing in it that*
 “ *is positive, except the two Sacraments. In other*
 “ *Things Christianity hath hardly imposed any other*
 “ *Laws upon us, than what are enacted in our Na-*
 “ *tures, or are agreeable to the prime and fundamen-*
 “ *tal Laws of it.* Whereas it is very plain, and it
 “ has gained the Suffrage of the Wisest, that there
 “ are some Laws peculiar to Christianity, and which
 “ those who had only the Light of Nature, never
 “ reached to, or understood any Thing of. If you
 “ will believe this Author—Vol. II. p. 208.—*The only*
 “ *Design of revealed Religion, is to revive and im-*
 “ *prove the natural Notions which we have of God :*
 “ *And all our Reasonings about divine Revelation are*
 “ *necessarily gathered by our natural Notions of Reli-*
 “ *gion.*—And again, Vol. I. p. 50.—He is positive,
 “ *That all the Duties of the Christian Religion, which*
 “ *respect God, are no other but what natural Light*
 “ *prompts Men to, excepting the two Sacraments, and*
 “ *praying to God in the Name and by the Mediation*
 “ *of Christ Jesus.* I thought (says Dr. Edwards)
 “ there had been something more in Christianity than
 “ this.—I thought, that Faith in Jesus was a Duty
 “ of the Christian Religion; I thought, that renounc-
 “ ing of our own Righteousness, and depending on
 “ Christ's Righteousness, and hoping for Forgiveness
 “ of Sins through his Blood ; together with a constant
 “ Expectation of the Grace and Spirit of God to
 “ help and assist us, to operate on our Minds, so as
 “ to begin and finish our Conversion, had been the
 “ proper Duties of the Gospel.

“ I cannot,

" I cannot but take Notice what Thoughts this
 " Writer had concerning the *Rise and Original* of
 " Christianity and the Author of it, and all the great
 " Mysteries and Transactions that attend it. He
 " is pleased, *Sermon on the Incarnation*, Vol. I. p. 438,
 " 439, to say, that *The World, especially the Heathen*
 " *World, was much given to admire Mysteries in Reli-*
 " *gion, and accordingly they had several superstitious*
 " *and idolatrous Mysteries; therefore Christianity (to*
 " *comply with Heathenism) hath its Mysteries too, and*
 " *particularly the Mystery of the Incarnation of the Son*
 " *of God. Again, There was a great Inclination in*
 " *Mankind to the Worship of a visible and sensible*
 " *Deity, and this was the main Root and Source of*
 " *the various Idols in the Heathen World; Therefore,*
 " *God was pleased to appear in our Nature, that they*
 " *who were so fond of a visible Deity, might have one*
 " *to whom they might pay divine Worship, but without*
 " *Danger of Idolatry. This was very condescending*
 " *indeed, to send Christ into the World to cure*
 " *Men's Fondness! He goes on, Another Notion (or*
 " *Prejudice, as he styles it in the same Place) which*
 " *had generally obtained among Mankind, was concerning*
 " *the Expiation of the Sins of Men, and appeasing the*
 " *offended Deity by Sacrifice, especially the Sacrifices of*
 " *Men, which had almost universally prevailed in the*
 " *Gentile World: Therefore, with the general Notion*
 " *of Mankind, God was pleased so far to comply, as once*
 " *for all to have a general Attonement made for the Sins*
 " *of all Mankind, by the Sacrifice of his only Son. This*
 " *was still very condescending, to send Christ down*
 " *from Heaven, in Compliance with the most unna-*
 " *tural, savage, and barbarous Practice of the Gen-*
 " *tiles! He proceeds; Another common Notion, and*
 " *very rise in the Heathen World, and a great Source*
 " *of their Idolatry, was their Apotheosis or Canonizing*
 " *of famous and eminent Persons, who had been great*
 " *Benefactors to Mankind, by advancing them after their*
 " *Death to the Dignity of an inferiour kind of Gods,*
 " *fit to be worshipped by Men here on Earth: There-*
 " fore,

" fore, *One in our Nature is exalted to the right Hand*
 " *of the Majesty on High, to be worshipped by Men and*
 " *Angels; one that was the truly great Benefactor of*
 " *Mankind.* As much as to say, the Heathen had
 " their Gods and Idols, whom they made of meer
 " Men, and so must the Christian have; and accord-
 " ingly *One in our Nature, who had done Kind-*
 " *nesses for Mankind, was chosen out for this Pur-*
 " *pose.* Still he goes on; *The World, saith he, was*
 " *mightily bent upon addressing their Requests and Sup-*
 " *plications, not to the Deity immediately, but by some*
 " *Mediators between the Gods and them:* Therefore,
 " *in a gracious Compliance with this common Apprehen-*
 " *sion, (or irradicated Prejudice, as he calls it) God*
 " *was pleased to constitute one in our Nature to be a*
 " *perpetual Advocate and Intercessor in Heaven for*
 " *us;* which is as much as it it had been said,
 " the Pagan World had their Intercessors and Me-
 " diators, and therefore, in Imitation of them, *Christ*
 " *was sent to be a Mediator between God and Man:*
 " And this is insisted upon after the same Man-
 " ner in other Places. And lastly, He is pleased to
 " tell his Auditors, *That God hath very much suited*
 " *the Dispensation of the Gospel, and the Method of*
 " *of our Salvation, by the Incarnation and Sufferings of*
 " *his Son, to the common Prejudices of Mankind, espe-*
 " *cially of the Heathen World.* Thus we see his
 " Thoughts concerning the Christian Institution, and
 " particularly concerning *Christ's* Coming in the Flesh:
 " The chiefest and most solemn Things of our Holy
 " Religion, are by him resolved into Compliance with
 " the vilest Practices of the idolatrous Heathens."

What Opinion the Archbishop also had of the Scrip-
 tures, out of which the Christian Religion is revealed,
 may be seen from the following Extract. " I am
 " sorry (says Dr. Edwards, p. 150 and 151) I have
 " Occasion to mention here any of the sacred Func-
 " tion, that make Use of the Pulpit, and yet vilify
 " and misrepresent the Scriptures. One speaks thus
 " to his Auditors (meaning the Archbishop) Vol. III.

“ p. 414. *You do not find it any where revealed in all*
 “ *the Scripture that there is a God.* So concerning
 “ the Immortality of the Soul, and a future State,
 “ which we thought had been sufficiently revealed in
 “ the inspired Writings, he peremptorily saith, Vol.
 “ II. p. 670. *I do not find, that the Doctrine of the*
 “ *Immortality of the Soul, is any where expressly deliver-*
 “ *ed in Scripture.* And again, Vol. III. p. 414. *I do*
 “ *not find that the Immortality of the Soul, or a fu-*
 “ *ture State, is expressly revealed in the Bible.* Yet it
 “ is agreed by all sober and intelligent Christians,
 “ that there is express Mention and Confirmation of
 “ a Diety, of a future State, and the Soul's Immorta-
 “ lity in the Scriptures, yea, that more is said here to
 “ establish these Doctrines, than in any Book what-
 “ soever: If by being not *expressly revealed*, He meant,
 “ that there are not these very Terms, *There is a*
 “ *God; the Soul is immortal; there is a future State:*
 “ This is trifling, for so 'tis not said in express Syllables,
 “ *There is a Soul; there is a Heaven; there is a Hell;*
 “ *or there is a Providence; or God is omniscient,* and the
 “ like: And yet every understanding Man will grant
 “ that 'tis expressly discovered and delivered in Scrip-
 “ ture, that there is a Soul, a Heaven, a Hell, and
 “ that there is a Providence, and that God is omni-
 “ scient.

“ We are told (says Dr. Edwards, p. 78, viz.) by
 “ Archbishop Tillotson, Vol. II. p. 310. That *Mora-*
 “ *lity is the new Creature spoken of in the New Testa-*
 “ *ment. Morality is all in all, in the Christian Reli-*
 “ *gion.* And what is this but the Law of natural
 “ Reason? Accordingly, the highest Encomium he
 “ could give of the Christian Religion was, *That it is*
 “ *the Law of Nature revived and perfected* *. He
 “ tells in another Place, that *The Fruits of the Spi-*
 “ *rit, are the same with Moral Virtues; and that*
 “ *Grace and Virtue, are but two Names that signi-*
 “ *fy the same Thing.*”—How favourably the Arch-

* Vol. III. p. 300. See the Title of the Sermon on *Ephesi-*
ans v. 9. and the Sermon itself.

bishop thought of the Devil, may be seen from the same Author, p. 117. “ I suppose our Preacher (says Dr. Edwards) hath not imbibed that Notion, which one (meaning the Archbishop) hath lately delivered from the Pulpit, in Favour of the Tempter, Vol. II. p. 352, 353, That *He doth not, and he can not imprint wicked Thoughts on Men’s Minds*: Which is directly contrary to what we read in *John xiii. 2. The Devil put it into the Heart of Judas to betray Christ*: And in several other Places evil Thoughts and Suggestions are ascribed to *Satan* as the Author of them. Notwithstanding this, he maintains that *Satan doth not cast in wicked Thoughts into Men’s Hearts, nor can he*. Which Doctrine is not to be wondred at, if we take in what he subjoins in the same Sermon, where he tells us, that, *as it is usual in the Scripture Phrase, to ascribe all good Motions to God’s Spirit; so all evil Thoughts to the Devil; not that he is the immediate Cause of these, no more than God’s Spirit is the Author of the other*. Is not this a strange Comparison between these two contrary Spirits? And doth not the Framers of it discover what new Models of Divinity he affects? He is pleased to excuse the Devil from Injecting any bad Thoughts into Mens Minds, and he exempts God’s Spirit from being the Cause and Author of any good and holy Thoughts. And though the inspired Writings are exprels against this, yet he puts it off, by saying it is only a Scripture Phrase.”

What were the Archbishop’s Sentiments concerning the Eternity of Hell-Torments, appears from p. 130 and 132, of Dr. Edwards’s Book.

“ They therefore (says the Doctor) but ill manage their Pastoral Office, who attempt, and that in their publick Preaching, to lessen the Belief of the Eternity of Hell-Torments. Thus one (meaning the Archbishop, Vol. I. p. 321) in a solemn Auditory saith, *We can hardly tell how to reconcile the Eternity of Hell-Torments, with the Justice or Goodness of God*. Which is next to that of Mr. Hobbs, who

“ who saith, *He can find no where, that any Man*
 “ *should live in Torment everlastingly.* The one can’t
 “ tell, and the other can’t find; but both agree to in-
 “ validate that received Truth. The former of these
 “ goes on in his Sermon, and hints, that ’tis incon-
 “ sistent with the *Righteousness or Goodness of God,*
 “ *to make Sinners miserable forever;* and further ex-
 “ pressly delivers this, that *God is not obliged to execute*
 “ *what He threatens,* and consequently having threat-
 “ ned the eternal Torments of Hell, they may never
 “ be executed on any Sinners.”

The Archbishop’s Opinion of what the World calls
 harmless Discourse, may be seen p. 93 in Dr. *Edwards*.
 —“ A fourth smooth-tongued Orator (says the Doc-
 “ tor, meaning the Archbishop) gives it as his Opi-
 “ nion, Vol. II. p. 362, that by *Idle Words*, in that
 “ Place, our Saviour doth not mean *unprofitable Words.*
 “ *He doth not mean,* saith he, *that Men shall be call-*
 “ *ed to a solemn Account at the Day of Judgment for*
 “ *every trifling and unprofitable Word, but every wicked*
 “ *and sinful Word.* All which is Palliation and Dawb-
 “ ing, and is apt to engender very ill Conceptions
 “ in the Minds of their Auditors, as if they were at
 “ Liberty to speak any Words, and maintain any
 “ Discourses never so useless and unprofitable, provided
 “ they do not blaspheme God, or defame Men, and
 “ utter what is directly lewd and impious: But this
 “ is too evident a lessening and cramping of our Sa-
 “ viour’s Meaning, as appears from this, that our
 “ Saviour here is delivering something great and won-
 “ derful, and which was not usually known, as is ma-
 “ nifest from the Manner of His speaking. *But, I*
 “ *say unto you, that every idle Word, &c.* — as if he
 “ had said, you have false Apprehensions of Things,
 “ and particularly concerning the *Sinfulness of Words.*
 “ You think that none offend in their Speech, but
 “ Blasphemers and Railers, and lewd Talkers, and
 “ such like: *But I say unto you,* you must be account-
 “ able for your vain and idle Words; for even these
 “ are sinful and unlawful. Thus he acquaints them

“ with something that was new and strange to them,
 “ as those Words (*but I say unto you*) import: Whereas
 “ if our Saviour spoke here of impious or prophane,
 “ or of contumelious and defamatory Words (as we
 “ find some interpret the Place) it would not have
 “ been any new and strange Thing; for every one
 “ grants, that such Words are sinful, and that for
 “ such, *Men must give an Account in the Day of*
 “ *Judgment.*”

What Liberty the Archbishop gave for what the
 World calls innocent Diversions, See p. 95 and 96—
 “ We must so shape our Language (says Dr. *Edwards*)
 “ that they may not be able to espy in them any
 “ the least Indulgence to what is ill, and unfitting
 “ to be done, or that hath the Appearance of Evil:
 “ On which Account I could not but wonder at a
 “ late celebrated Preacher (meaning the Archbishop,
 “ Vol. I. p. 505) when I found him blaming and
 “ chastising *those Parents that strictly forbid their Chil-*
 “ *dren the Use of playing Cards or Games.* So that in-
 “ stead of cautioning Parents, and their Charge, a-
 “ gainst Gaming, he rather seems to encourage them,
 “ and favour the Practice. And, though indeed, He
 “ reproves them for this, that *they* think there is a
 “ Mixture of Fortune and Skill in such Plays, and
 “ are therefore, by some, held unlawful, and though
 “ it is true, *he denies not that human Laws may re-*
 “ *strain or forbid the Use of these Games,* yet he doth
 “ not here, where he had Occasion to do it, shew
 “ any the least Dislike of this Sport in Children: He
 “ doth not in any Measure caution against it, or give
 “ any Rules or Qualifications about it; but this is taken
 “ Care of, that *they shall not be forbid* to use that
 “ Pastime. And especially seeing this is the only
 “ Passage he hath about Recreations, it might have
 “ been expected that he should have added some-
 “ thing to qualify or direct in this Matter; and not
 “ leave it thus untouched, and thereby give Occasion
 “ to his Hearers to believe, that ’tis a commendable
 “ Exercise in Children to play at Cards; and when
 “ they

“ they are Men to play at Dice : In Things of this
 “ Nature we ought to be very wary and circumspect,
 “ lest we patronize Vice, or at least that which may
 “ have a Tendency to it. Such Poison from the
 “ Pulpit will prove contagious, and spread itself in a
 “ wide Circle. Let no Man therefore ascend that
 “ Place to be an Advocate for Evil, or so much as
 “ the Appearance of it.—And now, my dear Friend,
 have I been rash in my Censure of the Archbishop or
 not ? Should I mention these Passages to any Person
 that has the least true Sense of Christianity, and not
 tell them the Author—would they not condemn them
 immediately ? And why should they not equally be
 condemned, when told that they were written by
 Archbishop *Tillotson* ? To the above Extracts I could
 add many more of my own Observation, and prove
 again and again how stark blind the Archbishop was,
 in the fundamental Points of the Christian Religion—
 But let his Favourers answer Dr. *Edwards*, and then
 perhaps I may trouble them with some more Remarks
 of my own.—I know, indeed, Writing or Speaking
 against so learned a *Rabbi*, is like *Luther's* writing
 and objecting first against the Indulgences of the
 Pope.—But no Matter for that.—The Mystery of
 Iniquity, wrapped up in the Writings of our late
 celebrated Author, has been hid long enough.—’Tis
 Time now to reveal it to the World.—I can only add,
 that I heartily wish, the Book written by Dr. *Edwards*,
 was in the Hands of all the Clergy of the Church of
England.—’Tis full of sound Reasoning, and convinc-
 ing Arguments, and never more necessary to be read
 than at this Time. If you can get it, be pleased to
 peruse, and send your Sentiments concerning it to,

Dear S.I.R.,

Your sincere Friend and Servant,

G. WHITEFIELD.

SOME

SOME
OBSERVATIONS

ON

The Rev. Mr. WHITEFIELD and his Opposers.

THE Kingdom of CHRIST among Men, from its first Establishment, to its Completion in Glory, is the grand Subject treated of in the BIBLE. The various Methods of Providence relating thereto, may be reckoned among *the Chief of the Ways of GOD*. The general Tenour of the *divine Dispensations*, respecting the Church, and the Reasons of it, are clearly revealed; but there are a thousand Intricacies in the Maze of *particular Providence*, which will remain unravell'd, till a Day of brighter Manifestation. However, there is nothing more certain than this, that by the *established Decree and Appointment of Heaven*, the People of God *must*, through much Tribulation, enter into his Kingdom: And they that will live Godly in Christ Jesus, *must* suffer Persecution. Hence let no Man wonder, that the Reverend Mr. Whitefield meets with Enemies and Opposition. There has scarce any Thing appeared in these last Ages of the Church, more remarkable than the Conduct and Character of this wonderful young Minister. Were he to escape Persecution, he would want one Evidence of his Divine Mission, one Badge of a Disciple of Christ.

It was once said of a celebrated Antient, and since applied to the renowned Wickliff, by Mr. John Fox, our famous Martyrologist, "That even as the Morning-Star in the midst of a Cloud, and as the Moon at the full, and as the bright Beams of the Sun, so doth this Man shine and glister in the Temple and Church of God." Whether the same can, with equal Justice, be said of the Reverend Mr. Whitefield, I shall leave to others to determine. But

fore

sure I am, that there is a vast *Resemblance* between the Men. *Both* were born in the *same Country*. *Both* educated in the *same University*. *Both* Ministers in the *same Church of England*. *Both* Champions for the *same Faith*; even that Faith that was at first delivered to the Saints. *The one* a glorious Reformer of the Church from *Popery*: *The other* an illustrious Restorer of the *Doctrines of the Reformation*. *The one*, labouring to reduce the Church to that *Purity* which she attained *almost two hundred Years* after him. *The other*, endeavouring to revive those *Truths*, which she universally embraced *almost two hundred Years* before him. *Both* Men of *like Zeal*: *Both* treated in the *same Manner*. The *Papists* of that Day, wrote, "That *Wickliff* in his Teaching and Preaching was very eloquent, but a Dissembler and an Hypocrite." Some (called *Protestants*) of this Day, say, "that though *Whitefield* is an eloquent Preacher, yet he is a Deceiver and an Enthusiast." *Walden*, the most cruel and bitter Enemy of *Wickliff*, wrote to the Pope, that he was wonderfully astonished at his most strong Arguments, with the Places of Authority which he had gathered, with the Vehemency and Force of his Reasons. The Enemies of *Whitefield* can't deny, but that there is an *astonishing Force*, and a *mighty Energy attending his Ministry*. I shall pursue the Parallel but in one Instance more. Mr. *Fox* speaking of the Days of *Wickliff*, says, "That at that Time, *only* the Name of *Christ* remained among the Christians; but his true and lively Doctrines was as far unknown to the most Part, as his Name was common to all Men. As touching Faith, Consolation, the Use and End of the Law, the Office of *Christ*, of our Impotency and Weakness, of the Holy Ghost, of the Greatness and Strength of Sin, of true Works, of Grace and free Justification by Faith, of Liberty of a Christian Man, wherein consisteth and resteth the Sum and Matter of our Profession, there was no Mention, nor any Word almost spoken of.—The World leaving and forsaking the lively Power of
 " God"

“ God’s spiritual Word and Doctrine, was altogether led and blinded with outward Ceremonies and human Traditions : Wherein the whole Scope, in a Manner, of all Christian Perfection did consist and depend. In these was all the Hope of obtaining Salvation, fully fixed. Hereunto all Things were attributed.”

This, says our Author, “ was the State of Religion when *Wickliff*, by God’s Providence, sprang and rose up.” And, alas, how awful a Picture does it represent of the *Degeneracy of this Day* ? Mr. *Fox* flourished in the Time of the Reformation, and was a Minister of the Church of *England*, in her purest Age : *When being purged from her Filthiness, she was betrothed, as a chaste Virgin, unto Christ.* In that Day, *England* among the Nations that were reformed, became a Land of Light : Her Church appeared fair as the Moon, clear as the Sun, and terrible, to her Antichristian Enemies, as an Army with Banners. The Articles of her Faith, became not only a Standard of Truth to herself, but among all the Reformed, were acknowledged to be a lively Exemplar of the original Pattern. Then did the Church of *England* feel the Power of the Gospel, and the Comforts of the Holy Ghost. That the Day of her Espousals, was the Day of the Gladness of her Heart. It was no Dispute in that Day, “ Whether the Influences of the Holy Spirit could be distinguished from the Operations of our own Minds.” That Faith which gloriously triumphed over the Persecution of *Queen Mary*, she knew to a Demonstration, to be of the Operation of God. She felt it working in her Breast, as a pure Beam, from the Father of Lights. That Love which consecrated her first Fruits, as a Burnt-Offering unto God, she could plainly distinguish from a human Passion, and knew it to be shed abroad in her Heart by the Holy Ghost. That Joy, that caused her Martyrs to sing in the Flames, and in fiery Chariots, to ascend triumphing into Heaven, she felt to be a divine Infusion, a Beam of the heavenly Glory, darted into the Soul, a

Particle

Particle of celestial Bliss, depending on a Cause, and producing an Effect, as widely different from the *Operations of our own Minds*, as Heaven and Earth. This was the State of the Church of *England*, when this Godly Confessor wrote his History.

But were it possible for a *Saint* in Heaven to mourn, and could that *noble Army of Martyrs*, which were the first Fruits of the *English* Reformation to *Christ*, look down from the *excellent Glory*, and behold the present State of the Church, how would they turn their Praises into Lamentations? and say, alas! *How is the Gold become dim, and the most fine Gold changed! How hath the Lord covered the Daughter of Zion with a Cloud, in his Anger, and cast down from Heaven to Earth the Beauty of Israel*; Where is that lively Power of God's spiritual Word and Doctrine, which we happily felt and experienced? Do we not behold the Religion of most, to consist only in outward Ceremonies and human Traditions? Where are the Christians of these Times, that do more than go to Church and say their Prayers? How is the lively *Devotion* of our Days sunk into a dead, dry, and empty *Formality*? Where is that lively *Faith*, by which we were edified, and built up into a spiritual Temple for God? We indeed see the Letter of it in the *Articles*, but where shall we find it in the Pulpit? When sprang that new-fashioned Divinity that prevails in these Times? How is the Faith of the Church, concerning *Original Sin*; *free Will*; *of the Justification of Man*; *of good Works*; *of Works before Justification*; *of Predestination and Election*; *of obtaining Salvation only by the Name of Christ*; by the *Preaching* of many, *corrupted* and *depraved*? What a shining Appearance did the Church make in our Days, when her *Nazarites were purer than Snow, and whiter than Milk*? When the Doctrines of our Church were sincerely taught? But how do the Men of these Times pull down with one Hand what they subscribe and build up with another? What a motly Figure do these Men make? How do they wrack their Wits, and torture their Inventions, to palliate the Absurdity of such

F

a Con-

a Conduct? If by a Miracle of Mercy to this poor Church, some few Men are raised up in the Power and Spirit of the first Reformers, *how are these pretious Sons of Zion, comparable to find Gold*, by the most of the Clergy lightly esteemed? Whence comes this woful Apostacy, from the primitive Purity of the Church of *England*? We behold it! We behold it! O *Lucifer*, Son of the Morning, this is thy doing. Was it not enough, that these *Heavenly Mansions* and an *Earthly Paradise* were stained with *thy Sin*, but wilt thou also defile the *Spouse of Christ* with thy *deadly Pollution*? Through thy Means, proud Man will not stoop to a divine Faith. Vain Man would be wiser than God! He will not own his Impotency, Sin, and Guilt, and come to *Christ* for Salvation, *poor*, and *miserable*, *blind* and *naked*, as he is. He imagines his own *Reason* to be sufficient to guide him to *Happiness*. He thinks, that he has *Strength enough* to turn to *God* and please him. That his own Works are good enough, “to be the Condition of his Justification.” Thus Man would be a God himself, and his own Saviour! And how does the Divinity of these Times flatter this Vanity? How do proud and foolish Men, *by going about to establish a Righteousness of their own, neglect and despise that Righteousness which alone can save them*? In such mournful Strains would the holy Men of that Age (were they capable of Sorrow) weep over the degenerate State of Religion in this Day.

But on the contrary, if there is Joy in Heaven at the Conversion of a Sinner, with what transporting Pleasure may we suppose those blessed Spirits to look down upon the *Faith* and *Patience*, *Zeal* and *Diligence* of the laborious *Whitefield*.

The principal Scope of this Man's Ministry, is to convince the World, *that it lies dead in Trespasses and Sins*. That the Generality of Mankind are lost to all Sense of their Apostacy from God; that of the few that see their *Nakedness*, the greatest Part are, in Imitation of their first Parents, only sewing

Fig-

Fig-Leaves together, to hide it. He labours most earnestly, to convince Men of the Insufficiency of such a *Covering*; and to bring them to *Christ* for such *Cloathing* as was typified by that, which God made for the first Man and Woman, and without which, they and all their Posterity must have for ever remained *Naked*.

Though the *Grand Drama* of this surprising Scheme is laid in the Beginning of the *Bible*, and all the Lines throughout the whole Circle of the Old and New Testament, meet and centre in it, yet how few even of the Clergy, understand it themselves, and rightly explain it to others? The *Prince of Darkness*, has in every Age, been using his utmost Arts to obscure and eclipse it. Since the fatal Advantage obtained over Man in *Paradise*, and the gracious Discovery of a Remedy by *Christ*, what Pains has the Devil been taking, to hide from Man a Sense of his Misery, and to darken his Way to escape it? Numberless are the *Heresies*, which that grand Enemy hath, with this View, poured into the Church. Not an Article of our Faith, but what has been attacked on every Side. And yet, *all* with a plain Design to subvert the Scheme of Man's Redemption, and to defeat the Purpose of God, in sending his Son to save and redeem the World.

And although our Lord has built his *Church* upon an immoveable Foundation, and the Gates of Hell shall not prevail against it: Yet, as the Effect of the *first Curse*, God has hitherto permitted the Serpent to bruise *Christ's Heel*. And thus it *must* and *will* be, till our Lord shall see fit to bind *Satan*, and give him *his last and deadly Wound*. Hence it is, that from the *Days of righteous Abel*, to the *Days of pious Whitefield*, the *Seed of the Serpent* hath persecuted the *Seed of the Woman*, and those that have been born only after the *Flesh*, those that have been born after the *Spirit*.

'Tis no Wonder, that this good Man meets with Opposition. What less can be expected? Wherever

[50]

this Man comes, *Hell trembles before him, and the Kingdom of Darkneſs is ſhaken.* The Bleſſing that attends his Miniſtry, is amazing ! *Captive Souls are looſed from the Bonds of Death, and flock to Chriſt, as Doves into their Windows !* Can Satan ſee this, think ye, and not beſtir himſelf ? No, no. His Malice againſt *Chriſt*, and his Envy to Man's Happineſs, is too great. He ſays, "*Miſery loves Company,*" and would have the Number of the Unhappy as large as poſſible.— Hence it is, that he frets and foams, raves and roars againſt the faithful Miniſters of *Jeſus Chriſt*.

Theſe he treats as his moſt dangerous Enemies. *Theſe* he *perſecutes* with the utmoſt Rage ; loads with the vileſt Calumnies ; *follows* with the moſt impudent *Lies* ; *dreſſes* in the Skins of the fouleſt Beaſts ; *represents* as thoſe that *turn the World upſide down ; not fit to live,* as the *Filth and Offſcouring of all Things.* After this Manner has he treated the beſt Men in every Age.

All this he often does under a pretended Zeal for Religion ; for preſerving Order, ſupporting the Hierarchy, and maintaining the external Dignity and Grandeur of the Clergy. He has the Impudence ſometimes to cry out, *that the Church is in Danger,* when in Truth it is only his own Kingdom that is ſhaking. He often puts on the Cloak of Religion, and to accompliſh the Deſigns of his Malice, with the better Succeſs, he transforms himſelf *into an Angel of Light,* and hides his cloven Foot under the Gowns of the Clergy. Wicked Priests in all Ages have been his prime Inſtruments. By theſe has he deluged the World with Slaughtering and Death ; and made the Earth drunk with the Blood of the Saints. *Through them* has he chiefly vented his helliſh Blaſphemies againſt God. Denied the Divinity of *Chriſt* ; and conſequently his Satisfaction and Merits. But above all, through them, does he *even now* pour Contempt upon the *Holy Ghoſt,* and daily do deſpite unto the Spirit of Grace. Is it not aſtoniſhing in a reformed Church, and Proteſtant Country,

Country, to hear some of these Men denying the special Influences of the Spirit, to see them laughing at the *New Birth*, his *peculiar Work*; and scoffing at his quickening, sanctifying, and comforting Influences! Sure it must be the Midnight State of the Church, in which such Outrages against Heaven can be committed, and that by the Sons of the Clergy!

What an astonishing Prospect does it give us of the Darkness of the present Day, when we see some of the *Masters* in our *Israel* as ignorant as *Nicodemus*! who, out of Zeal against *Enthusiasm*, and *Fear* that the World should become righteous overmuch, are darkning the peculiar Glories of the Gospel, sinking the *Religion of Jesus* almost to the *Religion of Nature*, giving us by their Writings an awful Comment on these Words of our Saviour, *I thank thee, O Father,—that thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes*; even so, Father, for so it seemed good in thy Sight; and those Words of St. Paul, *The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are spiritually discerned*. And although the Gospel so plainly reveals the Necessity of the Spirit's Agency, and declares his Presence with the Church, to be the Effect of Christ's Prayer, and the Father's Mission, to sustain the Office of the great *Paraclete*, and our Lord's Vice-gerent, to carry on the Designs of Grace, till his Return in Glory; yet, some of the learned Doctors of this Age, talk and write, as though they intended to affront the Holy Spirit to his Face, to expel him out of the Church, and force him back to Heaven before his Time!

But among all those that have distinguished themselves upon the present Occasion, the most unaccountable Man, is *J——n A——d*.

The Gentlemen, on the other Side of the Water, in their Opposition to Mr. *Whitefield*, have some of them preserved their Gravity, others have but a little indulged their Wit, and all of them have shewn that they

they are Men of Parts and human Learning. They have left us some Reason to admire the *Man*, while we pity the *Christian*. But this *unhappy Creature* appears before the World, stark naked of every Quality that can recommend him. He scatters his *Fire-Brands, Arrows, and Death*, without the least Discretion. Were it not for the *Malice and Profaneness*, abounding in his printed Papers, one would be tempted to hope, from the *Froth and Levity* appearing in them, that the Man is only disordered in his Brain; but when we see him spitting his Venom in the Language of the Holy Ghost, and sacrificing the Doctrines of the New Birth, the Operations of the Holy Spirit, the Efficacy of divine Grace, some of the most important Truths of the everlasting Gospel, to his profane Scorn, Banter, and Ridicule, and this under the Guise of a Minister of the Church, one knows not what to think of him. *Poor Church of England*, are such Men thy Guides? Are these the Men that are to shew the Way of Salvation? Then *miserable indeed* is thy Case. And thou hast Cause to fear, *that the Glory of the Lord is departing from thee*. O deprecate the impending Evil, and pierce the Heavens with thy importunate and never-ceasing Cries, "*Lord, take not thy Holy Spirit from us.*"

O *Whitefield*, into what Times art thou fallen! Surely, *this is a Day of Trouble, and of Rebuke, and of Blasphemy*. How shamefully have we apostatized from our primitive Faith and Purity? Our *Nazarites*, which once were purer than Snow, and whiter than Milk, their Visage is now become blacker than a Coal.—And except the Lord had left unto us a very small Remnant, we should have been as Sodom, we should have been like unto Gomorrah. Our God might justly have cast us off for ever; and in Anger shut up his tender Mercies. But the Lord hath not utterly forsaken his People. In these Days he hath caused some Beams of his Countenance to shine on his Church, through the dark Cloud. We look for Times of Refreshing to come from the Presence of the Lord. We hope the Night is far spent,

spent, and wait with longing Expectation till the Day dawn.—The Rulers of the Darkness of this World will do all they can to retain their Empire. But the Sun of Righteousness will arise, and shortly dispel the dismal Gloom. The strong Man armed will not easily part with his Goods which he hath long held in Peace, but there is one mightier than he coming, who will despoil him of all his Armour.—The God of this World is now mustering his Forces to oppose Christ's Kingdom; but it is all in vain, the Battle is the Lord's, and the Lamb will overcome him. The Devil hath a mighty Party within the Pale of the visible Church: It consists of the formal Professors, and Self-righteous Pharisees of our Day.—These Men are the Keepers of Satan's strong Holds. They are his Soldiers in Christ's Livery. This sort of Men, when our Lord appeared in the Flesh, were his bitterest Enemies, and persecuted him to Death. The Descendants of these Gentlemen are the most virulent Opposers of his Kingdom now. That Sect did not die with the Jewish State and Government. The same Leaven hath been working in every Age; from Jewish it hath turned Christian, and wonderfully prevailed. Our Lord commanded his Disciples to beware of that Leaven, and has taken effectual Care to describe it. Pharisaism has been the Devil's Counterpart to true Religion, both under the Legal and Evangelical Dispensation.—Though it will admit of a plausible, exterior, and splendid outside Appearance, and a fair Shew in the Flesh; yet, in Principle and Practice, it stands in direct Opposition to the Gospel of Christ. The Men of that Sect are zealous for the External of Religion. They wear the outside Garb of Piety. They are fond of the Traditions of the Elders, and the Canons of the Church; but they are Enemies at the Heart to inward Piety, vital Godliness, and Christ's spiritual Kingdom. They don't like the narrow Way to Life, which Christ made, nor will they commend the broad Road to Destruction; but are for paying a middle Way to Heaven, by their own good Works,

as they call them. They go to the Temple, not to confess their Sins, and humble themselves before God ; but, like the old *Pharisee*, to tell the Almighty what good Men they are, and what Right they have to his Favours. They give *Alms*, sometimes, but it is *always* with Sound of Trumpet. And when they *fast*, it is to be seen of Men. With these Gentlemen, Gain is Godliness ; and Church Preferments the Interest of *Christ's Kingdom*. They can bear a Form, but they hate the Power of Godliness. They talk of *Lent* and the *Ember-Weeks*, but are Strangers to true Mortification and Self-denial, and unfeigned Devotion. *They profess Christ's Name, but in Works they deny him. With their Mouth they shew much Love, but their Heart goeth after their Covetousness.* The World is their Idol ; Mammon is their God ; and their ecclesiastical Dignities their Heavenly Kingdom. Verily they have their Reward !

These are the Men, O *Whitefield*, who will fiercely oppose you : 'Tis impossible it should be otherwise ; your Doctrine, your Life, your Zeal and Diligence, is a standing Reproach to them. These Men will do all they can to discourage you. They will prefer a blind Zealot and scoffing *Ishmael* before you ! Him will they receive, though scarce purged from the Fumes of his Wine ; but they will shut their Pulpits against you ; and will speak all Manner of Evil, *falsely*, of you. And they will do more than this, if they can. But, blessed be God, we live in an Age wherein it is less dangerous to speak the Truth than formerly. The old Law for burning Hereticks is repealed. It appears to thinking Men *unreasonable*, as well as *unchristian*, to persecute for Conscience Sake. The Iron Teeth of Persecution are happily broken : But, alas ! the *strong Man armed* hath many Arrows in his Quiver left ; without doubt, he will be continually darting them at you. There are *many that wait and wish for your halting* ; and doubtless *Satan* is laying Snares for your Feet. Doubtless he hath desired to tempt you, as *Job*, and *sift* you as *Peter*, but we trust, that you are in
safe

safe Hands, That you have an Advocate with the Father, and an Intercessor in Heaven, and that his Grace shall be sufficient for you. 'Tis not improbable, but that Afflictions, if not Bonds, may abide you. But let none of these Things move you, neither count you your Life dear, so that you may finish your Course with Joy, and the Ministry you have received of the Lord JESUS, to testify the Gospel of the Grace of GOD. No doubt the Devil will rage horribly against you. But be you valiant for the Truth, and the Lord Jehovah will support and Defend you. You have few or no Enemies but such as give convincing Proof of their Enmity to God and vital Godliness. Hence it is, that so many of them level their Arrows against the Most High, while they aim at you; and wound his Holy Spirit through your Sides. Blessed are they that are persecuted for Christ's Sake, and suffer in such Company! Be you therefore clothed with the whole Armour of God, and let no Opposition discourage you. Endure Hardness as a good Soldier of Jesus Christ. Cleave to your Captain, and never lose Sight of him. The Conflict may be sharp, but the Conquest is sure; And his Followers shall shortly share in his Triumphs. Hold fast therefore that which thou hast, that no Man take thy Crown. Your Enemies are many, and your Dangers are certainly great; you wrestle not only with Flesh and Blood, but with Principalities and Powers; but we trust, that they that are with you, are more than they that are against you. Ever remember, that it is by Grace that you stand—Herein fix your Dependance; let this be your Strength and Stay; then fear nothing, for you shall be as Mount Zion, that can never be moved. Many Eyes are upon you, and many Hearts are with you! May God lead you into all Truth; prosper abundantly your Labours in his Vineyard; preserve you from falling, and present you Faultless before the Presence of his Glory with exceeding Joy. Amen.

THE MANNER OF THE

CHILDRENS spending their Time at the OR-
PHAN-HOUSE in GEORGIA.

THEY rise about five o' Clock, and each is seen to kneel down by himself for a Quarter of an Hour, to offer up their private Prayers from their own Hearts; during which Time they are often exhorted what to pray for, particularly that Jesus Christ would convert them, and change their Hearts.

At Six, all the Family goes to Church, where a Psalm is sung, and the second Lesson expounded by Mr. Whitefield, or in his Absence, an Exposition of it is read out of Henry or Burkitt by the President.

At our Return Home about Seven, we sing Bishop Ken's Morning Hymn; and whoever is President of the House, uses Family Prayer as the Spirit gives him Utterance, varying it according to the Circumstances we are in; thanking the Almighty for past Favours, and praying for a Supply of whatever we then stand in need of us to Temporals or Spirituals. Our Doors are always open to Strangers, so that we are never without some of the Parishioners at Family Prayer.

Between seven and eight we go to Breakfast in the same Room with the Children, who sometimes sing a Hymn before, sometimes after, and sometimes both before and after every Meal, as well as say Graces. During Breakfast the Business of the Day is talked of, and each appointed his Station, and perhaps some useful Questions are asked the Children, or Exhortations given them.

From eight to ten the *Children* go to their *respective Employes*, as carding, spinning, picking Cotton or Wool, sewing, knitting. One serves the Apothecary, who lives in the House, others serve in the Store or Kitchen; others clean the House, fetch Water, or cut Wood. Some are placed under the Taylor, who lives in the House; and we expect other *Tradesmen*, as a Shoemaker, Carpenter, &c. to which others are to be bound. As *the Grace of God* appears in any, together with *suitable Abilities*, they are to be bred to the *Ministry*, and we have already one or two in view for *that Purpose*.

At Ten they go to School, some to writing, some to reading. At present there are two Masters and one Mistress, who in teaching them to read the Scripture, at the same Time explain it to them, and sing and pray with them more or less as they think fit, not by *Form*, but *out of their own Hearts*, whereby they teach both *themselves* and *Children* much *Knowledge in the Scriptures*, exercise their Talents, and *build each other up in our most holy Faith*.

At Noon we go to Dinner all in the same Room, and between that and two o' Clock every one is employed in something useful, but *no Time* is allowed for *Idleness or Play*, which are *Satan's darling Hours* to *tempt Children to all Manner of Wickedness*, as Lying, Cursing, Swearing, Uncleanness, &c. So that tho' we are about seventy in Family, yet we hear *no more Noise* than if it was a private House.

From Two till Four they go again to School as in the Morning, and from four to six to Work in their respective Stations, as before mentioned.

At Six the Children go to Supper, when the Masters and Mistresses attend to help them, and sing with them, and *watch over their Words and Actions*.

At Seven the Family all goes to Church, where is a Psalm and Exposition after the second Lesson, as in the Morning Service. And at our Return about Eight many of the Parishioners come in to hear Mr. Whitefield examine and instruct the Children by way of
Question

Question and Answer, which perhaps is as *edifying* to all present, as any of his *Sermons* or *Expositions*. His main Business is to ground the Children in their Belief of ORIGINAL SIN, and to make them *sensible* of their *damnable State by Nature*, and the *absolute Necessity* of a *Change to be wrought on their Souls by the Power of God*, before they can be in a *salvable State*, or have any real Right to call themselves *Christians*; for this Purpose they are ordered to get by Heart our excellent Church Articles of ORIGINAL SIN, of FREE-WILL, and of JUSTIFICATION.

At Nine o' Clock we go to Supper, and the Children up to their Bed-room, where some Person commonly sings and prays again with them; and before they go to Bed, each Boy, as in the Morning, is seen to kneel by his Bed-side, and is ordered to pray from his own Heart for a Quarter of an Hour, some Person instructing them how to pray as in the Morning; and at Ten o' Clock all the Family goes to Rest, unless any one or more *chooses* to sit up an Hour or two for their *private Devotion*, or *Meditation*, or *Conference*.

On the *Lord's Day* we all *dine on cold Meat*, prepared the Day before, because all may attend the *Worship of God*, which we have that Day four Times at Church, which fills up those Hours employed at *Work* on the other Days; and thus is our Time all laid out in the Service of God, the Variety of which is a sufficient Relaxation to a well-disposed Mind, and obviates those idle Pretences for what is called *innocent*, (tho' in Reality *damnable*) Recreations.

Here is no Room for *Pride* or *Ambition*, unless it be which shall serve *Christ* most and best; for there is but one Purse in the House, no one having any other Wages than *Food and Raiment* convenient for them, and what Need has any one for more? Indeed there is no *visible Fund*, because all are taught *daily to depend on*, and *act their Faith in God*, who having begun the *Work*, will most surely carry it on at the Orphan-House, as well as in every Believer's Heart.

THE Reverend Mr. *Whitefield* having taken a young Man, Mr. *Joseph Periam*, who was Clerk to an Attorney, out of *Bethlehem Hospital*, and made him his Secretary for several Months, and now one of the School-masters at the *Orphan-House* in *Georgia*; it is thought proper to publish the following Letter, which Mr. *Seward* received from him at *New-Brunswick* in *New Jersey*, the 26th of *April* last.

Dear Mr. SEWARD,

Glad I am of this Opportunity of writing to you, for indeed I find my Heart knit to you in the Bowels of *Jesus Christ*; O that I could but give you some Testimony of my Love! All that I can do at present, is to offer up my poor Petitions to our dear Lord in your Behalf, that as he has begun a good Work in your Heart, so it may be perfected in Glory. I am persuaded you, my dear Friend, are not behind hand with me in this Particular; never did I see my Need of my dear Friends Prayers for me more than I have of late: Blessed be God that I can feelingly say, that I am poor and miserable, and blind and naked; give Thanks for me, my dear Friend, for this rich Discovery, for I do not despair; no, there is one mighty and strong, both able and willing to supply all my Wants out of his Fullness! O what Thanks have I to render to him who has purchased such free Access for us by the shedding of his precious Blood! Oh, dear Sir,

Sir, when will my Heart burn with Love ! I long to be zealous for so gracious a God. I think the most grievous Pressure of Soul I undergo at present is the Coldness and Faintness of my Love to him ! But I am persuaded 'tis for wise Reasons, and therefore I endeavour to be resigned to the Divine Will. Blessed be God the Time is at hand, when we shall meet together in the sweet Realms of Bliss, and there live and flame with Love to all Eternity ; there, my dear Friend, will I enclose you in these worthless Arms, and make you Amends for all my past ungrateful Returns of Deadness and Coldness. Methinks I do now feel a divine Sympathy with those blessed Spirits run thro' my Soul, and was you here present, I think I should weep over you for Joy at the Thoughts of our transporting Change. O that such amazing Instances of our Lord's Love may quicken us in his Service, and make us count not even our Lives dear unto ourselves, so that we may finish our Course with Joy, and drink of those Pleasures which are at his Right-hand for evermore. Let me ask you, dear Sir, how you have done since we parted, let me know how our dear Lord has dealt with you, what sweet Influences of his blessed Spirit have you enjoyed, that I may endeavour to be thankful, and praise God in your Behalf? O how sweet is the Name of *Jesus*, indeed I could freely write nothing else,---His Presence has been much with our dear Brother *John Sims*, [President of the *Orphan-House*] blessed be God for leaving him behind. I love him as my own Soul. God Almighty is with him, and leads him by his Spirit, and I am persuaded will prosper him in all his Works.---

I have

I have nothing remarkable to tell you, but that the General came here on *Saturday* Evening, but is expected to go away To-day. Mr. *Mackleod*, [*Scotch* Minister at the *Darian*] has preached three Times with much Sweetness and Power; I love him dearly; his Doctrine is close and searching.-- Mr. *Whitefield's* Labour has not been in vain; for besides those you knew of, Mr. *Pope* and his Companion are thoroughly awakened, and I believe the Seed is sown in good Ground; they come every Night after Church Service, and sing and pray with us at home, and often in the Morning. I plainly see that God will bless us, we have had great Proofs of it, and have fresh ones daily. Pray, dear Sir, be thankful for us, that these Mercies may redound to his Glory; pray that I may stand fast in the Day of Tribulation, that I may be faithful to my present Charge, and be taught of God how to instruct his dear Lambs; I think I have a single Eye to his Glory, at least I strive for it.---My Time is short, I must hasten to conclude, let me once more entreat you not to be unmindful of me to our gracious Father. In the mean Time may God Almighty bless and keep you in all your Ways, and give a burning Zeal for his Glory and Honour; may you encrease daily in your spiritual Strength, and have it consummated in everlasting Glory hereafter, so earnestly prays

Your unworthy, tho' affectionate

Friend and Servant,

*Savannah, Tuesday,
April 8. 1740.*

J. PERIAM

P. S. My kind Love to all that love our dear Emanuel

Just Published,

JOURNAL of a Voyage from Savannah to Philadelphia, and from Philadelphia to England, by WILLIAM SEWARD, Gent. Companion in Travel with the Rev. Mr. GEO. WHITEFIELD.

I count all Things but Loss for the Excellency of the Knowledge of CHRIST JESUS my Lord; for whom I have suffer'd the Loss of all Things, and do count them but Dung, that I may win CHRIST.

Philip. iii. 8.

The following BOOKS have been Published by the Reverend Mr. GEORGE WHITEFIELD since he went abroad last.

- I. **H**IS Answer to the Bishop of London's Pastoral Letter. Printed for J. Oswald.
- II. A Letter to the Religious Societies, lately establish'd in England and Wales.
- III. *What think ye of CHRIST*; a Sermon.
- IV. *The Wise and Foolish Virgins*; a Sermon.
- V. *The Marriage of Cana*; a Sermon.
- VI. An Account of God's Dealings with Mr. *Whitefield*; being a brief Account of his Life from his Infancy.
- VII. His Journal from his Departure from England, to his Arrival in Georgia. *The Second Edition.*

The six last printed for J. Hutton,

